CATHOLIC · ACTION ·

ol. XXVI, No. 6 June, 1944

MY COUNTRY

PART II

REV. GEORGE G. HIGGI[illegible]

WHAT'S HAPPENING?
CAMPUS WORK SUPERVISION
C. P. A. WORKS FOR PEACE
CATHOLIC COMMITTEE OF THE SOUTH
N. C. S. S. S. TURNS A PAGE
EDUCATION JOTTINGS

Our Common Catholic Interests:
Opportunities in Nursing
Hospital Association
John A. Ryan Feted
Ca[illegible]ic Directory for 1944

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 5,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the Blue Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON 5, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."
—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVI, No. 6 JUNE, 1944

OUR COMMON CATHOLIC INTERESTS

ON MAY 19, 20 and 21 the biennial convention of the National Council of Catholic Nurses was held in Pittsburgh, Pa., with "Spiritual and Social Opportunities in Nursing" as its theme. It was attended by nearly 1,000 nurses, religious and lay, from all parts of the country, and honored by the presence and participation of six bishops and other outstanding religious, civic, medical, nursing and other experts.

"Spiritual and Social Opportunities In Nursing"

A few of the thoughts brought out by the speakers are here made available to the general reader because so much of the idealism basic to the service of the nurse can be well applied in other walks of life.

As we face the chaos and cruelty in the world today we must recognize that patriotism means more than hanging a service flag in the window, wearing a military emblem on your shoulder, or even buying a war bond now and then. It is giving of what you have to give without thought of personal convenience. It is giving of time and thought and energy, without expecting any glory or reward except that lift of the soul which is the deepest satisfaction to be gained from unselfish service.—*Lt. Lona L. Trott, American Red Cross.*

Parents, mothers especially, have been influenced by "popular philosophy" to take a wrong view of their rights and duties, and nurses, by their intimate contact with both mothers and children, can help restore a right attitude. Press, radio, cinema, lectures, legislation, professions, all contribute to the breakdown of the family. All must enter into its redemption.—*Mrs. Robert A. Angelo, President, N. C. C. W.*

Catholic nurses, by virtue of their profession, have peculiar opportunities to exercise the greatest of all virtues, charity, and a daily challenge to recognize Christ Himself in their patients, according to His words, "As long as you did it to one of the least of these My brethren you did it to Me." . . . By organized action in the zealous promotion of Christian ideals and standards the nurses may, with God's blessing, be able to fan the embers of charity in this sick world of ours into the fire of love that will cleanse and renew the face of the earth.—*Bishop Walsh of Charleston.*

The social reforms which are bound to follow the war may encroach upon the rights of the family and the Church. . . . We nurses are obliged to keep ourselves informed concerning this social program. We must not only read more about these things; we must think more about them within the framework of the principles of our Catholic Faith, act concerning them in union with our fellow Catholic nurses and with other groups with comparable charges and purposes, particularly with diocesan councils of Catholic women. Collectively, in our diocesan groups of Catholic nurses we can pool our considered thoughts, and under the guidance of our bishops and their

representatives determine whatever concerted action is indicated and necessary.—*Mary Kelley, President, N. C. C. N.*

Through the Peace Points of the Holy Father runs the idea of justice. Justice is a moral virtue, and therefore belongs to the moral order, which in turn belongs to religion. Neither the high military men nor the world's statesmen who think only of ending wars now prevalent, and of preventing future wars, in order that commerce and industry may operate normally, are competent to arrange a peace under which hatreds will be converted into love and friendly cooperation. Only religion can change the hearts of people and supply a bond for genuine unity. Hence the counsel of religion should be sought now and at the peace table.—*Bishop Noll of Fort Wayne.*

Catholic Hospital Association Studies Present-day Trends

CLOSELY following the convention of the nurses' organization in Pittsburgh, May 19-21, was the 29th annual convention of the Catholic Hospital Association of the United States and Canada, in St. Louis, Mo., on May 21 to 26. This meeting was attended by more than 2,000 delegates representing forty states, eight provinces of Canada and six Latin-American countries. The convention for the first time since 1915 assumed a hemispheric aspect devoted to inter-American cooperation in the field of health.

On the opening day of the sessions the delegates were warned of the advance of socialized medicine, and were urged to guard against further control by government of privately operated hospitals.

Leo T. Crowley, foreign economic administrator, urged hospitals not to rely too greatly on government subsidy, while the Rev. Alphonse M. Schwitalla, S.J., president of the Hospital Association, warned against the monopolistic power of government over the health care of the nation.

"I should dislike," Mr. Crowley said, "to think the day of completely socialized medicine is approaching. Nearly every individual in the country, given his preference, would choose hospitalization in a private institution. Knowing Americans, I am sure this inclination is not likely ever to change."

"In this health area," Father Schwitalla said, emphasizing the consistent opposition by the Association to government monopoly of health care, "as in so many others pertaining to social well-being, the step from the approval of an objective to the drafting of a coercive program, and from this to mandatory legislation, is all too easily taken, particularly under the stresses of a national or international emergency."

The Rev. Patrick J. Holloran, S.J., president of St. Louis University, delivering the sermon at the Pontifical High Mass opening the convention, stressed that Catholic hospitals must form a bulwark against the inroads of the materialistic concept of medicine and oppose present-day forces which deny man's dignity as child of God and a creature with an eternal destiny.

"While billions of dollars are being spent for rehabilitation of human bodies broken by war," he said, "scarcely a thought is devoted to what might be called the reclamation of human souls."

John A. Ryan's Fruitful Years of Service Acknowledged by Co-workers

THE love and respect with which the Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department, N. C. W. C., is held by his co-workers were eloquently expressed during the past month by a testimonal dinner given by them at the Statler Hotel, Washington, D. C., on the occasion of his seventy-fifth birthday.

A message of congratulation from the members of the Administrative Board, N. C. W. C., and their expression of gratitude for the many years of service rendered by Monsignor Ryan, as well as the felicitations of His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, were expressed by Rt. Rev. Msgr. Michael J. Ready, general secretary, N. C. W. C.

Another splendid tribute to Monsignor Ryan—heartfelt and forceful—was paid by his closest associate, Rev. R. A. McGowan, assistant director of the Social Action Department, with special emphasis on his mental statue and his brave pioneering in the fields of social and economic relations.

Acknowledging simply and humbly the tributes paid him, Monsignor Ryan declared that he had always been accorded the greatest degree of academic freedom during his long career as educator and executive in Catholic institutions. From long experience and observation he felt that any person expounding his views on social principles need have little fear of repression by the authorities of the Church, providing he exercises "a fair amount of prudence and discretion."

Through his long career with the N. C. W. C., his many years at the Catholic University of America as professor of moral theology, and his service on the faculty of the National Catholic School of Social Service and other Catholic educational institutions, Monsignor Ryan said, he had enjoyed ample academic freedom. "I tell of the freedom of teaching and expression accorded me at St. Paul Seminary and in Washington for two reasons," said Monsignor Ryan: "First, because

ithout this measure of freedom my activities in pplying Catholic Doctrine to social and economic onditions would have been relatively feeble and neffective; second, because my story should give ncouragement to all other students and teachers f Catholic social principles.

"From both experience and observation I have erived the comforting conclusion that so long s a person, whether priest or layman, exercises fair amount of prudence and discretion, he eed have little fear of repression by the authoriies of the Church, even though some timid and conomically illiterate souls may call him a adical.'

"Sometimes the prudence and discretion will e more important in how a thing is said than n what is said. After all, very few Catholics will e tempted to be more genuinely radical than opes Leo and Pius in *Rerum Novarum, Quadagesimo Anno* and *'Atheistic Communism'*."

944 Official Catholic irectory Presents teresting Statistics

OF GENERAL interest is the directory of Catholic facts and figures published annually by P. J. Kenedy & Sons, New York ity. The 1944 volume of 1,287 pages, just off he press, shows Catholics in the United States, Alaska and the Hawaiian Islands totaling 23,419,701. While 26 dioceses report no changes in their Cathlic populations, and 31 reflect slight decreases, he advances indicated in 60 dioceses show subtantial gains, so that the new total represents n increase of 474,454 over last year. The *Directory* reports 90,822 converts to the Faith, a larger umber than ever before.

The number of Archdioceses, 20, remains the ame, and the establishment of the new Diocese f Youngstown, Ohio, increases the total of ioceses to 98.

With the death of Cardinal O'Connell, the umber of cardinals in the United States was reuced to one. The total of Archbishops remains t 19, while additions among the active bishops ave raised their number to 133, an increase of our over the figure for 1942. The vacant Sees t this time are the Archdiocese of Boston and the Dioceses of Columbus, Covington and Manhester.

The eight-page Necrology for 1943-44 lists 69 priests who have died during the year, an crease of 47 over deaths among the clergy reorted in the previous issue of the *Directory*.

Comparisons directly reflect the flourishing ondition of the Church today. The Directory cords an increase of 779 in the number of clergy ver the figures for 1943. There are now 25,299 diocesan priests and 12,450 religious order priests, the largest number of ordained clergymen, 37,749, yet recorded.

Professed religious personnel include 6,162 brothers and 133,985 sisters; of the latter, 57,077 are engaged in work other than teaching. The teaching staffs of all educational institutions under Catholic auspices total 92,421, comprising 4,647 priests devoting their full time to teaching; 3,233 brothers; 76,908 nuns, and 7,633 lay teachers.

The grand total of 10,684 separate educational institutions embraces 55 diocesan seminaries; 246 religious order seminaries or novitiates; 224 colleges and universities for men and women; 1,443 diocesan and parochial high schools; 753 private high schools; 7,436 elementary parish schools, and 527 private elementary schools. In addition, there are 160 protective institutions for children and 6,264 religious vacation schools, with 553,674 Catholic public school children receiving religious instruction during released time or outside regular school hours, a number equal to 27.7 per cent of the total, full-time enrollment in all elementary parish schools.

Statistics available for the first time make it possible to establish the fact there is now an aggregate of 3,037,856 American youth under Catholic instruction. This impressive total does not include the 46,178 children in 369 orphanages and infant asylums, or the 18,966 children in foster homes, a total of 65,144 children entirely dependent upon Catholic care.

Wartime conditions are again evident in both the reduction of the number of elementary parish schools by 211 to the present total of 7,436, compared to the decrease of 54 schools in the previous year, and in the decrease of 52,514 pupils in elementary grades to the present total of 1,996,209. The 1943 elementary school enrollment in turn reflected a decrease of 16,475 from the previous year.

It is believed that the general population shifts to war industry areas before and following Pearl Harbor, with many Catholic families removing to centers without adequate parochial school facilities, may account in large measure for these decreases in enrollments.

In the field of higher education the trend is reversed. New reports show an increase of 35,032, for a new record high of 507,504 students in parochial, diocesan and private high schools and in colleges and universities.

Other institutional statistics are presented in more detail than was possible heretofore.

The outstanding new feature of the 1944 Directory is the greatly enlarged general summary, which tabulates three times as many statistics as heretofore in 57 categories for each diocese in the U. S.

MY COUNTRY

By
George G. Higgi

"If patriotism, therefore, be a supernatural virtue—as it is—then negligence of one's patriotic duty becomes more than a mere crime against the State. Charity is a supernatural virtue, and lack of charity is a sin. Purity is a virtue, and lack of purity is a sin. If, then, by the same token, patriotism is a supernatural virtue, how can an American Catholic reconcile lack of patriotism with his conscience?"—*Most Rev. James Griffin, Bishop of Springfield, Illinois.*

This article, the second in a series based on "National Patriotism in Papal Teaching," by the Rev. John Wright (Newman Book Shop, 1944), will attempt no more than a rough outline of some of the principal obligations imposed on the conscience of man by the supernatural virtue of patriotism. For a more exhaustive list of these moral obligations, the reader is referred to Part II of Father Wright's dissertation.

AS A BASIS of selection, the reviewer will confine himself principally to those obligations which seem to be more immediately applicable to the average Catholic living in the United States today: (1) The obligation to seek national union; (2) the obligation to Catholicize the fatherland. Father Wright's very thoroughgoing study of the obligation to collaborate with the political order established within the fatherland is deemed to be of only academic, if very real, interest to Americans at this time. His equally valuable discussion of the obligation to collaborate in realizing an international order calls for review in a separate article.

I. The Obligation to Seek National Unity

Recalling, with Pius XI, the disastrous disunity in many of the nations of the world (and particularly of the nations of Eastern Europe) after World War I, Father Wright argues that "among the obligations in patriotism first place [must] be given to the duty of internal union and collaboration." The present outline of this most imperative of obligations can be limited to two of the four headings under which it is discussed by Father Wright: (a) National social unity and class lines; (b) national unity and racial or linguistic divisions.

Happily, the "class struggle" in the United States has not been waged with the same bloody bitterness and strife which have characterized the recent history of some of the less fortunate nations of the world. It is probable, however, th our good fortune in this respect reflects less cre on our sense of social justice and social chari than it does upon the gratuitous bounty of natu and on a combination of historical circumstanc which have conspired to make of our nation wh might almost be called the "spoiled child" Providence. America has escaped the disastro effects of the class struggle, not necessarily b cause it has been more alert to the demands social justice and social charity than were oth nations, but rather because it was what, for la of a more adequate word, we can only c "lucky."

Americans would be foolish indeed, however, think that this nation, or any other nation, c continue to escape the horrors of internal cl warfare unless the full body of Catholic soc teaching is given practical, concrete applicati as quickly as possible. To say as much is mere to repeat what the social encyclicals have be emphasizing for more than fifty years.

The particular merit of Father Wright's trea ment of this all-important subject is his time emphasis on the relationship between social ju tice and the virtue of patriotism. That there w probably always be distinct and separate class in society he accepts as natural and inevitab That these classes must always be locked in stru gle, however, he rejects in the name of sou Christian teaching. "Some class system," he sa "at least as the product of inevitable natural di ferences of endowment, opportunity and chara ter, is a permanent feature of human socie Patriotism, nevertheless, does provide a basis f collaboration across class lines by which the wor to the fatherland of all classes is realized and t good of each is secured. . . . This becomes esp cially true in our own day when there is su grave need of reform in the social order."

In support of his argument, Father Wrig quotes the wise words of Pope Leo XIII: "

itizens, without exception can and ought to contribute to that common good in which individuals hare so advantageously to themselves; yet it should ot be supposed that all can contribute in like vay or to the same extent; some there must be o devote themselves to the work of the commonvealth, who make the law, or administer justice, r whose advice or authority govern the nations n time of peace, and defend it in war. Such men learly occupy the foremost place in public soiety and should be held in highest esteem, for heir work concerns most nearly and effectively he general interests of the community. Those vho labor at a trade or calling do not promote he general welfare in such measure, but they do enefit the nation, if less directly in a most imortant manner."

It is the supernatural virtue of patriotism, herefore, which should impel the citizens of a ation to undertake the arduous work of social nd economic reform. It is by patriotism, Father Wright argues, that one is bound to promulgate vithin his nation the principles of the social encyclicals.

The strict duty of all citizens, arising out of he virtue of patriotism, to work unceasingly for ocial justice, is studied concretely under two headngs, which are significant principally as examples r illustrations of the practical character of this noral obligation. The list could be expanded (and must be expanded in the personal lives of Christians) to include every phase of the Church's ocial teaching. Father Wright's first example, he question of the just wage, emphasizes with Pope Pius XI, that the common good of the fatherand must always be taken into account in setting up a schedule of wages. "The final principle nvoked by the Pope . . .," he says, "is that of the xigencies of the common good, and here, since he prosperity of nations, the security of public rder, the peace and tranquillity of the social tructure, are at issue, patriotism, or a sincere olicitude for the common good of one's nation, ecomes a source of obligation to collaborate for ocial justice."

His second example argues that our united fforts to establish an organized system of "vocaional groups" or "industries and professions" for he sound ordering of economic life, must be ssentially *patriotic* in their motivation.

In addition to obliging all men in conscience o work for the economic reorganization of the atherland, patriotism, Father Wright, maintains, ikewise "requires collaboration across social lines for the alleviation and the betterment of the under-privileged within the national community." In times of national crisis the above obligation takes on added gravity, of course—so much so that the "corporal works of mercy, always incumbent on a Christian, become obligations in patriotism when members of our own nation are in need . . ."

If there is danger to the common good of the United States and of other nations in the warfare between economic and social classes—warfare which is prompted, if not caused, by social injustice—there is hardly less danger in the antagonism which is ever ready to spring up between racial groups in the community. Here again the virtue of patriotism (to say nothing of other virtues) imposes on all citizens a strict and inescapable obligation to submerge all racial prejudice and friction in the interests of the whole community. Judged in the light of this clear teaching, anti-Semitism (for example), however veiled or however subtle, becomes a sin, in the strict theological sense of the word, not merely against the general virtue of charity, but against the particular virtue of patriotism as well.*

II. Obligation to Catholicize the Fatherland

One of the most interesting sidelights of Father Wright's discussion of the obligations of the virtue of patriotism is his analysis of the special character of the apologetic of the Popes to the modern world. Recent Popes, he says, make their appeal to the world on the grounds that religious unity is absolutely necessary for the common welfare of the nations. "It is this necessity for religious unity as a condition of the moral unity which is essential to national well-being that has formed the basis of the apologetic of the Popes to the modern national societies."

Father Wright's unrolling of the full meaning of this obligation to Catholicize the fatherland (as a patriotic duty) is so compact and tightly knit as almost to defy summary. Suffice it to say that it answers effectively in modern terms the argument which St. Augustine was the first to answer in his great classic, "The City of God." Enemies of the Church, today just as much as in Augustine's generation, would like to palm off the notion that Catholicism is a threat and a hindrance to true social progress. Father Wright attempts to prove that, on the contrary, true social progress, including material and cultural progress, can only be achieved when the moral values taught by Catholicism gain general acceptance among the masses of men.

Catholics, then, need not apologize for their

(*Turn to page* 23)

* For a fuller treatment of the Catholic attitude on the ace question, the reader is referred to *Race: Nation: Person*, dited by Corrigan & O'Toole, Barnes and Noble, 1944. The ame applies, of course, to prejudice against the Negro and ther minority groups.

C. P. A. WORKS FOR PEACE

By
HENRY C. FLYNN

THE Catholic Press Association of the United States, at its thirty-fourth annual meeting, held in Milwaukee, dedicated itself "wholly to the forwarding of the peace proposals made by our Holy Father to the end that the victory of the Allied nations may bring about a peace and social order that will be founded on justice and charity."

The Association affirmed its belief that the Seven Points for Peace approved by the Catholic Hierarchy and by Protestant and Jewish leaders of this country should receive recognition as "a dynamic effort on the part of the moral and spiritual forces of the United States."

The convention, one of the most widely-attended in the history of the organization despite wartime travel conditions, was addressed by five Members of the Hierarchy, the General Secretary of the National Catholic Welfare Conference, representatives of the Government and other figures in public life, and by a number of editors and publishers. Notable among the addresses was that of the Most Rev. Moses E. Kiley, Archbishop of Milwaukee, and patron of the meeting. The Rev. J. Fred Kriebs, managing editor of the *Witness,* Dubuque, and retiring secretary, reported that the membership of the Association is now at its highest point in all of its categories.

An outstanding event of the meeting was an address by the Most Rev. Samuel A. Stritch, Archbishop of Chicago and chairman of the Bishops' Committee on the Pope's Peace Plan, in which he issued a call to the world to discard pessimism and fears in the quest for a "good enduring peace—as the fruit of our victory." He asked that a courageous effort be made, according to the Pope's prescriptions, to attain a just and charitable peace.

The Rev. Patrick O'Connor, editor of *The Far East,* St. Columbans, Nebr., was elected President of the Association, succeeding A. J. Wey, general manager of the Catholic Press Union, Cleveland. Humphrey Desmond, of the *Catholic Herald-Citizen,* Milwaukee, was elected vice president, and F. A. Fink, of *Our Sunday Visitor,* Huntington, W. Va., treasurer.

Meeting under its new by-laws, the Executive Board chose the Rev. Paul Bussard, editor of the *Catholic Digest,* St. Paul, as secretary, and Andrew McGivney, of the *New World,* Chicago, as general counsel. Elected to the Executive Board were th following: One-year term—Mr. Wey, Fathe Kriebs and the Very Rev. Msgr. M. W. Helmann of the *Southern Nebraska Register.* Two-yea terms—Father O'Connor, Mr. Fink and Fathe Bussard. Three-year term—George Pflaum, pub lisher of the *Young Catholic Messenger,* Dayton Ohio, and J. L. O'Sullivan, Dean of the School o Journalism, Marquette University, Milwaukee.

The members of the Association applaude when announcement was made that the Most Rev Francis Clement Kelley, Bishop of Oklahoma Cit and Tulsa, had been named the new honorar president of the C.P.A., succeeding the late Bisho James J. Hartley of Columbus.

The Most Rev. John Gregory Murray, Arch bishop of St. Paul and episcopal chairman of th Press Department, N. C. W. C., told the conven tion the Catholic Press is the great channe whereby the principles and teachings of th Church are made known in this critical perio when the world needs most urgently to kno them. Archbishop Murray assured the editors an publishers that both he and the Most Rev. Thoma K. Gorman, Bishop of Reno and assistant episcopa chairman of the N. C. W. C. Press Department would seek in every way to further the progres of the Catholic Press.

"In making known the counsels of the Hol Father," he said, "be broad and courageous. Se that your effort is intensified and sustained."

Bishop Gorman presided at a joint session of th Magazine and Newspaper Sections, at which th topic was "Catholics and Racism."

In his sermon at a Pontifical Mass in St. John Cathedral, Archbishop Kiley lauded the achieve ments of the Catholic Press and admonished th editors to be faithful to their great trust.

Archbishop Stritch, in the course of his addres took occasion to denounce "panderers of fear, and said: "Lazy minds find a certain comfortabl refuge in entertaining the thought that the powe for good at work are helpless and that group whose systems are inimicable to the common goo are all powerful."

The Archbishop also appealed, in accordanc with the Pope's peace program, for reduction o armaments, and added: "The Holy Father stand for the very things which totalitarianism deni

nd scorns, and his peace proposals are in full armony with our democratic ideals and aspira-ons. He talks our language; he defends our free-oms. If we labor to make the peace based on his rinciples, then we show to all the world that in ne new conditions, our democracy will not only ork but will expand itself and give to us the oblest period of our culture."

Speaking on "The Church and Her Present Day nemies," at a luncheon meeting over which Mr. Vey presided, the Most Rev. John F. Noll, Bishop f Fort Wayne and editor of *Our Sunday Visitor,* old the convention the enemies of Christianity o not wish it to benefit by the peace that is to ome. "Catholic newspapermen," he said, "should ot overlook the fact that their Church's enemies ant a peace only for themselves. They are wag-ng a more concerted, even if less conspicuous, ffensive war than ever against the Church, the erson of the Pope and the Christian order."

The Rt. Rev. Msgr. Michael J. Ready, general ecretary of the N. C. W. C., presented to the atholic editors a frank discussion of the multiple roblems and decisions the Church faces because f war economy legislation. Dealing with dozens f new laws or proposed laws in virtually every phere, and their effect, large and small, on the hurch, Monsignor Ready discussed education articularly.

In the keynote address of the convention, the ery Rev. Donald F. Miller, C.SS.R., editor of *he Liguorian,* Oconomowoc, Wis., outlined two reat goals at which, he said, every Catholic pub-ication must aim. These he defined as "winning, eclaiming and holding the minds and hearts of ndividuals for the truth on which their happiness epends" and "making the voice of truth, of hrist and of His Church, known and effective in he councils of men, in the legislation of states, in he exercise of authority and in the programs of eace that involve all nations."

Lieut. John DeChant, United States Marine orps, told the convention of the many difficulties ncountered in the gathering and disseminating of ews of activities in the Pacific war theater.

In an address on "The Church and Industrial elations," the Rev. R. A. McGowan, Assistant irector of the Department of Social Action, N. C. W. C., said the principal task to be per-ormed at the present time is to "get business, abor unions, farmers' organizations and profes-ional bodies to work with government, and for overnment to work with them to end unemploy-ent and poverty." Discussing this address, the ev. Neil O'Connor, editor of the *Catholic Weekly,* Saginaw, Mich., called for a financially ndependent Catholic Press.

Thomas Lynch, assistant director, Printing and ublishing Division, WPB, discussed "How the Newspaper Division of the WPB operates in War Time."

Miss Eileen O'Hayer, associate editor of *Extension,* Chicago, told a meeting of the Magazine Section that fiction, which she termed the most popular fare among Catholic readers, "can and should contain the Catholic philosophy which it is the function of Catholic journalism to express." The Rev. Herbert O'H. Walker, S.J., managing editor of *The Queen's Work,* St. Louis, and Don Sharkey, editor of *The Young Catholic Messenger,* Dayton, Ohio, also spoke at this session. Joseph Gelin, managing editor of the *Catholic Universe Bulletin,* Cleveland, told a meeting of the Newspaper Section that the Catholic Press is of so much importance to the Church that it should be supported with just as much vigor as the schools.

Miss Marie Carroll, vice president of the Catholic Association for International Peace, told a joint session that responsibility for the solution of "the problems growing out of this war rests with all peace-loving States" and the initiative for "charting a course toward the goal of a well-ordered world society rests with the people of the United States." The Rev. Edward A. Conway, S.J., of Regis College, Denver, said the famous "Pattern for Peace," which was signed by 150 religious leaders, required a campaign in behalf of its principles for effect on the actual peace.

Addressing another joint session on "Russia in World Affairs," Waldemar Gurian, of the University of Notre Dame, asserted that Russia has "modified the original Soviet concept of a State without a Church to that of a recognized State-controlled Church." Edward Marciniak, of Loyola University, Chicago, spoke at a joint session over which Bishop Gorman presided, on "The Catholic Approach."

In the course of a statement made to the convention, Frank A. Hall, director of the N. C. W. C. News Service, made known that Burke Walsh, member of the headquarters staff of the News Service is now an accredited war correspondent on the Italian front to cover the momentous events taking place there for the Catholic Press.

One of the enjoyable informal events of the convention was a fish dinner at which the delegates were guests of William George Bruce, president of the Bruce Publishing Company, Milwaukee.

A session of the Catholic School Press was held at St. John's Auditorium, at which the Rev. H. A. Reinhold, of New York City, warned that "the only way man can escape enslavement is by clinging to the truth."

The Rev. Hyacinth Blocker, O.F.M., editor of the *St. Anthony Messenger,* Cincinnati, was appointed chairman of the Literary Awards Committee, and Mr. Desmond was designated editor of the *C. P. A. Bulletin,* organ of the Association.

EDUCATION DEPARTMENT

Monsignor Johnson's Staff Contributes

What Will FM Radio Mean to Education? Educators are showing an increasing interest in the high quality system of radio transmission called Frequency Modulation and popularly known as FM. The Federal Communications Commission has set aside five FM channels for the exclusive use of non-commercial educational systems. Due to war restrictions on radio equipment, it is not possible to make immediate use of these channels. Experts predict, however, that 2,000 or more FM radio stations will be added to our present roster of approximately 900 standard broadcast stations within a few years after the war.

It is significant, therefore, to note that the FCC now has before it twenty applications from educational authorities for the use of FM channels. School systems, colleges and universities are asking permission to erect and operate FM stations. Six have already secured licenses.

In view of the predicted demand five channels are not sufficient. Therefore, Dr. John W. Studebaker, U. S. Commissioner of Education, has asked the FCC to widen the education band to fifteen channels. Even this number, if granted, would have to be allotted with great care. It is probable that all interested educational institutions, public and private, in a particular area will need to work out cooperative relationships.—J. E. C.

Catholic Summer Camps: A list of seventy-six Catholic summer camps, distributed over fourteen states, has been released by the Department of Education of the National Catholic Welfare Conference through the *N. C. W. C. News Service.* A small number of camps are finding it impossible to operate under wartime conditions which make transportation, the obtaining of food, and the securing of a competent staff very difficult. Nevertheless, the survey made by the Department of Education shows that the great majority of our camps will be in operation for the 1944 season, ready to render service now more important than ever to the youth of America. Camp St. Maur for boys at Atchison, Kans., which has been closed for two seasons, is reopening this year; and several of the other camps which have been forced, for one reason or another, to suspend their activities express the determination to open again just as soon as possible. Of the seventy-six camps listed, forty-three are for boys and thirty-three for girls. Copies of the list, which gives the names and addresse of the various camps, dates of the sessions, ages o the campers, approximate rates, and the names o the persons to whom application should be made may be obtained from the Department of Educa tion, National Catholic Welfare Conference Washington, D. C.—M. M. R.

Catholic Summer Schools: One hundred an thirty-one Catholic universities, colleges, and nor mal schools will conduct summer schools this yea This list which has also been released by the Depart ment of Education through the N. C. W. C. *New Service* includes 122 institutions that will conduc regular summer sessions, while 9 are part of trimester program.

Some of the new courses listed this year are Post War Economic Problems, Post-War Problems i Elementary Education, Post-War Problems in Sec ondary Education, War-Time and Post-Wa Guidance, Current Sociological Trends, Pan American Economics, and Inter-American Work shop.

Copies of the list giving the dates of the session may be obtained from the Department of Educa tion, N. C. W. C.—E. M. K.

The Need for Qualified Teachers: In spite o reduced student enrollment in most of our men' colleges, teachers are needed for the next schoo year. Although most of our teachers "have gon to war," our institutions have not lowered thei standards. They still ask for men who have th Ph.D. "if possible"; the M.A. degree, at least, i essential for all openings in men's colleges.

Can any of our readers refer to us Catholic me qualified to teach Chemistry, Physics, Mathe matics, Engineering subjects, Sociology, Eco nomics?

We also need women teachers who hold th M.A. degree with majors in Chemistry, Biology Speech, Education, Spanish, Home Economics The only field in which a Bachelor's degree is suf ficient is Physical Education. All of these open ings are in Catholic colleges and the salary in eac case, we believe, is comparable to that offered i secular institutions. Any information in regar to qualified applicants for teaching positions i the above-mentioned subjects will be deepl appreciated.—A. C.

YOUTH DEPARTMENT

Campus Work Supervision Program

ON FEBRUARY 1, the USO appropriated about $125,000 to be used by those of its constituent agencies that have related units providing religious programs for students on college and university campuses. These agencies are the Young Men's Christian Association, the Young Women's Christian Association, the National Jewish Welfare Board and the National Catholic Community Service. The appropriation was specified as being exclusively for supervision of the religious work being done on the campuses for military and naval personnel stationed there. No portion of this money may be used for materials or program services.

Three of the agencies, the Y. M. C. A., Y. W. C. A., and N. J. W. B., have engaged traveling supervisors who will visit the campuses of the colleges in the country that have resident trainees and do what they can by way of suggestions to the local chaplains or campus secretaries to improve the quality of religious care being given trainees.

For canonical reasons, the NCCS is not in a position to operate on such a basis. Only the Bishop of the diocese has a right to supervise religious teaching in his area. Any surveys or supervision of religious work being done by the Catholic group must necessarily be done by local authority.

The campus agency related to the NCCS is the College and University Section of the National Catholic Youth Council, composed of the Newman Club Federation and the National Federation of Catholic College Students. On the national level, therefore, the supervision will be done through the existing organizational structure of the Youth Department. This ties in at the diocesan or local level with the Diocesan Youth Director who has been appointed by the Ordinary to coordinate and direct all approved youth groups within the diocese.

Where this plan is acceptable to the local Ordinary, the supervision of Catholic religious programs for campus trainees will be carried out by the Diocesan Youth Director or other priest designated by the Ordinary specifically for this work.

By May 20 some 63 dioceses agreed to cooperate in this project and initial reports are now being submitted to the Youth Department, N. C. W. C., so that an accurate estimate may be obtained on the present status of the military college training program as it affects Catholic trainees.

For the most part the reports reveal that trainees on college campuses receive satisfactory religious care even though chaplains are not assigned to these units by military or naval authorities. Newman Club chaplains or other parish priests serving as auxiliary chaplains have done their best to provide a religious program that would adequately supply the needs of the trainees. Lack of free time prevents the trainees from taking part in any extensive program.

One of the most common problems has been arranging hours of services to coincide with free periods of trainees. Commanding officers of campus units generally have been cooperative in making the religious program successful. Arrangements have always been possible for trainees to attend Mass each Sunday and in a number of cases afternoon Mass is possible several times a week.

Private conferences and regular visits to campus are maintained by all chaplains. Chaplains mingle freely among the trainees to help break down the indifference which they too often encounter among the Catholic men.

In two instances after the visit of the priest-supervisor, the Ordinary appointed an additional priest to assist in caring for trainees. As a result the religious program was greatly benefited as the appointment relieved the burden carried by a local parish not able to provide the needed services.

The Youth Department will not issue a standard course of study or procedure for work being done by Newman Club or Auxiliary Chaplains on local campuses. The purpose of NCCS participation in this project is to help safeguard Catholic interests and to obtain such information as may be needed to compile an authentic record of the religious care being provided for Catholic campus trainees throughout the country. The information thus gathered will also be made available to chaplains working with college military personnel should it prove to be of value to them in extending or otherwise improving the care now being given the trainees.

"Clothing for Italy" Campaign Mapped By War Relief Services, N. C. W. C.

"Among the necessities of life vitally needed at the present time in the liberated areas of Italy is clothing of all types for men, women and children, and this critically needed material is the kind of commodity which is well within the range of every person to give. What family or person, for instance, has not one but several articles of wearing apparel in excellent condition, which are stored away in a closet or drawer and seldom or never used?"

Thus reads the announcement by the Very Rev. Monsignor Patrick A. O'Boyle, executive director, War Relief Services, N. C. W. C., of a campaign to collect clothing for the war-suffering populace of Italy.

In suggesting the plan, it was pointed out by War Relief Services—N. C. W. C., that there are 5,000,000 Americans of Italian descent in this country "who have an intense loyalty to their Church and a natural affection for Italy," and up until the present time have had "little or no opportunity . . . to express their sympathy and affection for the people from whose stock they, or their parents, came."

The announcement suggested that a series of campaigns be staged in the various Archdioceses and Dioceses of the United States to provide an immediate stockpile of suitable clothing, so that when the shipping lanes to Italy are opened these materials may be dispatched as quickly as possible.

"An appeal for clothing for Italy will produce usable clothing in proportion to the stress placed at the giver level on the kind of clothing desired in view of the acute need, the fact that the recipients will judge the donors by what they receive, and in the light of substantial costs to be incurred in shipping donated articles to Italy. What is needed is good, substantial clothing, new or used. What is wanted is new clothing or good used clothing with, in the latter instance, the quality and condition factors stressed. 'If you wouldn't wear it yourself, don't give it,' would be the tenor of the approach on the 'giver' level.

"Givers should be instructed, for instance, that undergarments should be washed before they are contributed and that outerwear should be cleaned if possible."

Continuation of Lunch Program for All School Children Approved

"In behalf of the Administrative Board of Archbishops and Bishops of the National Catholic Welfare Conference, I have the honor to address you in reference to school lunch program legislation now pending before the subcommittee of which you are chairman," said Monsignor Ready, general secretary of the N. C. W. C., in a letter sent to U. S. Senator Allen J. Ellender of Louisiana, chairman of the Senate subcommittee of the Committee on Agriculture. He stated that legislation to continue the school lunch program to all school children now being administered by the Department of Agriculture has the support of the Administrative Board of National Catholic Welfare Conference.

The letter expressed the belief that of the measures being considered Senate Bill 1820 more clearly recognizes the principle that the benefits of the school lunch program should continue to be extended equally to all school children.

"These bills have for their purpose the continuance of the school lunch program presently administered by the Department of Agriculture. As now administered, the benefits of this program are available to all school children including the pupils of our parochial and of other non-profit schools.

"We approach your subcommittee in support of the proposal that any legislation to be recommended for enactment incorporate a provision which would continue to extend the

Month by Mon

benefits of a school lunch program equally to all s children.

"On this basis, we believe that the provisions of S Bill 1820, more clearly and more effectively recogniz principle.

"We respectfully request this, our statement, be rec and made a part of the record of the proceedings of subcommittee."

Publications on Peace, Encyclicals and Catholic Action Reissued by N. C. W. C.

Pius XII and Peace 1939-1941 was the title of a bo of Papal messages on peace first published by N. C. W in 1941, then brought up to date and republished last as *Pius XII and Peace, 1939-1943* and at this time, r revised to include excerpts from recent messages of Holiness and reissued under the title *Pius XII and Peace 1944.* Comprising 60 pages and cover, this booklet not only a record of His Holiness' attempts to aver war, but also contains an analysis of causes of the w anguish, and makes specific proposals that promise la peace. It is priced at 10 cents per copy, postage extr

Encyclicals in pamphlet form have long been a fe of the N. C. W. C. publications list. More recen bound volume, *Sixteen Late Encyclicals of Pope Pius* including under one cover all the encyclicals issue the Holy Father from the year 1926 to the end of his has been very well received. Out of print for some it is now being reprinted and is scheduled for distrib on June 15. The translations in the main are those vided by the Holy See. The book itself is attract bound in blue and gold and imprinted with the Coat of Arms. The price is $2.75 a copy, postage

Conferences on Catholic Action, a series of confer given by His Eminence, Giuseppe Cardinal Pizzardo, dent of the Catholic Action office in Rome, is a 40-

CATHOLIC ACTION—Monthly Publicat

"We have grouped together, under the National Cath olic Welfare Conference, the various agencies by whic the cause of religion is furthered. Each of these, con tinuing its own special work in its chosen field, will no derive additional support through general cooperation.

—From the 1919 Pastoral Letter of th Archbishops and Bishops of the U. S

N. C. W. C. ADMINISTRATIVE BOARD

Most Rev. Edward Mooney, Archbishop of Detroit, cha of the Administrative Board and episcopal chairman o Executive Department; Most Rev. Samuel A. Stritch, bishop of Chicago, vice chairman of the Administrative and treasurer; Most Rev. Francis J. Spellman, Archbish New York, secretary of the Administrative Board; Most John T. McNicholas, O.P., Archbishop of Cincinnati, epi chairman of the Department of Education; Most Rev. J F. Rummel, Archbishop of New Orleans, episcopal chairm the Legal Department; Most Rev. John J. Mitty, Arch of San Francisco, episcopal chairman of the Department of olic Action Study; Most Rev. John Gregory Murray, bishop of St. Paul, episcopal chairman of the Press Depart

h the N.C.W.C.

et setting forth important teachings on the subject e lay apostolate, its meaning, organization, etc. It has been reprinted by N. C. W. C. and is available at ents per copy, postage extra.

. John A. Ryan Lauded as Pioneer of l Justice by President Roosevelt

highlight of the meeting of the Catholic Conference ndustrial Problems, just held in Butte, Mont., was the ng of a letter from President Franklin D. Roosevelt to Rev. Msgr. John A. Ryan, director of the Department cial Action, N. C. W. C., praising the latter's long of service in the cause of social justice. The letter was of felicitation on the occasion of Monsignor Ryan's ty-fifth birthday.

like to think that at seventy-five you are still fight- for social justice—the attainment of those principles nest dealing, fair play and decency in the advocacy hich you were a pioneer at the turn of the century," President Roosevelt.

he underprivileged have had no more earnest advocate you. The things for which you have fought ceaselessly wo-score years will not be easy to achieve. Much, how- has been accomplished. Much remains to be accom- d. We must not be discouraged. The workers grow the work is never done; but the future is big with ise of better things.

lot the least of your satisfactions on your birthday e the quiet consciousness of all you have done to enforce nition of the fundamental right of all to a useful and nerative job; a decent home; a good education; ade- protection from economic fears in old age—in short, ight of every man, woman and child to live, under rovidence of God, a happy life in keeping with the dig- of human nature.

join your friends in hearty birthday greetings."

IONAL CATHOLIC WELFARE CONFERENCE

Rev. John F. Noll, Bishop of Fort Wayne, episcopal chair- f the Department of Lay Organizations; Most Rev. Karl er, Bishop of Toledo, episcopal chairman of the Department ial Action; and the Most Rev. James H. Ryan, Bishop of , episcopal chairman of the Department of Youth.

Right Rev. Msgr. Michael J. Ready
General Secretary
Very Rev. Msgr. Howard J. Carroll, S.T.D.
Assistant General Secretary
Rev. James Lawler
Assistant to the General Secretary

Rev. Paul F. Tanner
Editor

Opinions expressed in articles published in this maga- ne are to be regarded as those of the respective con- tributors. They do not necessarily carry with them the rmal approval of the Administrative Board, National tholic Welfare Conference.

N. C. W. C. Seen as Vital Factor in Church and Nation by Latin-American Priest

In an article appearing in *Desde el Seminario,* official monthly publication of the Interdiocesan Central Seminary of El Salvador, the Rev. V. Arrieta Gallegos, S.M., after "two prolonged stays in the United States (11 years in all) and a journey across country," has written his impressions under the title "The United States We Do Not Know."

The National Catholic Welfare Conference comes in for praise as follows: The National Catholic Welfare Conference at Washington, says Father Arrieta, is "an organization of the members of the Hierarchy for the purpose of facilitating the discussion and execution of common viewpoints in relation to the interest and activities of the Church in the United States—a coordination of the vital forces of the Church in the nation."

After listing and describing the functions of the various departments and bureaus of the N. C. W. C., Father Arrieta says that the "enormous importance" of the Press Department "merits special mention." "It is realizing in the Catholic field," he adds, "what the great commercial agencies are doing for the secular press." He describes in some detail the world coverage and circulation of the *N. C. W. C. News Service,* and of the extension of this service to Latin America by means of the Spanish-language *Noticias Catholicas,* edited by a fellow countryman.

The goal of the American Episcopate, "every Catholic child in a Catholic school," has not been reached, the Salvadorean Jesuit admits, but he terms what has been done along this line "unique in the world and in the history of the Church." He also directs attention to the 25 Catholic universities in the country which, although they may not all approach in size the student population of secular universities, form a network that is "something fantastic." He notes that attendance at these 25 universities has increased from 30,000 students in 1920 to 170,000 in 1940.

There is a magnificent aspect of the life of that great nation which has passed and still passes unperceived by the immense majority of our people. And this aspect is precisely the only one that could truly bind us to North America. I am sure that in contemplating its magnificent silhouette, across an abyss of prejudices and sometimes legitimate resentments, we shall derive comfort from the vitality of the Catholic Church in that country and the refreshing reality of feeling ourselves *unum in Christo* with a great people.

New Pamphlets Available Through Social Action Department, N. C. W. C.

"Labor's Contribution to Postwar Planning and to the Future," an address made by L. E. Keller, research director of the Brotherhood of Maintenance of Way Employes, before the Catholic Conference on Industrial Problems, held in Toledo during the month of March, has been made available to the general public in leaflet form. Mr. Keller has outlined definite contributions to be made by labor to establish a postwar economy.

Another pamphlet published by the Catholic Conference on Industrial Problems is the report of the Richmond meeting of the conference which included an address by the Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond. The subject of Bishop Ireton's address was "Toward a Brighter Tomorrow."

Copies of Mr. Keller's talk may be obtained upon request for postage only as long as the supply lasts. *Toward a Brighter Tomorrow* sells for 10 cents per copy, plus postage.

NATIONAL COUNCIL CATHOLIC WOMEN

Santa Fe Archdiocesan Council —N. C. S. S. S.—With Our Nationals—From the Mail Bag

SANTA FE ARCHDIOCESAN COUNCIL EXTENDS PROGRAM

TO INTENSIFY and extend the work of the Santa Fe Archdiocesan Council of Catholic Women, a series of meetings took place throughout the Archdiocese beginning April 23 with a meeting of the Board of the Archdiocesan Council. The Most Rev. Edwin V. Byrne, Archbishop of Santa Fe, attended this session and at it announced the appointment of the Rev. Daniel Krahe, pastor of St. Charles Borromeo Parish, Albuquerque, N. Mex., as diocesan spiritual moderator, and of the Rev. Richard E. Spellman for work among youth throughout New Mexico.

In a radio address over station KOB, Albuquerque, delivered immediately after the meeting, His Excellency, speaking on "The Cradle of Citizenship," stated, "The home is the foundation of society. Unless the foundation is solid and well built, society will collapse. Nothing else can take its place and the first stage in the deterioration of the nation is the deterioration of the home."

The intensified Council program will pay special attention to the development of a family-parent education committee in the Archdiocese and in initiating the work of this committee. Each affiliated unit of the Archdiocesan Council of Catholic Women was asked to sponsor a program during National Family Week, May 7-14.

It is the goal of the Archdiocesan Council of Catholic Women to seek the affiliation of all Catholic women's organizations in the Archdiocese in order to further the program of Catholic Action entrusted to it by the Archbishop. Along with the family-parent education program, lay women are urged to cooperate in the field of youth work and with the Confraternity of Christian Doctrine.

Women leaders of the Archdiocesan Council met with Mrs. R. P. Sweeney, Santa Fe, archdiocesan president, and Miss Ruth Craven of Washington, D. C., assistant executive secretary of the National Council of Catholic Women at the following district meetings: Albuquerque, April 28; Roswell, May 1; Las Vegas, May 3; Raton, May 5; and Santa Fe, May 10.

At the final meeting in Santa Fe, the particular interests of the Archdiocesan Council were emphasized as Archbishop Byrne spoke on "Religion in the Family," Father Spellman on "Juvenile Delinquency," and Miss Ruth Craven on "Uniting Catholic Womanhood in Defense of the Family." The Rev. Father Salvador also addressed this meeting.

N. C. S. S. S. ANNUAL BOARD MEETING AND COMMENCEMENT

Sunday, May 14, 1944, became an historical date in the annals of the National Catholic School of Social Service. It marked an important annual meeting of the Board of Trustees and the twenty-third graduation at the school. Twenty-six students received diplomas in social work.

For the twenty-third consecutive year, graduation day opened with the Baccalaureate Mass, offered by the Apostolic Delegate. After Holy Mass, the graduates recited with the celebrant, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, the "Act of Consecration for Social Workers," which was composed by the Rt. Rev. Msgr. John J. Burke, C.S.P., founder of the School.

In a short address to the graduates, His Excellency, the Apostolic Delegate, urged the graduates to devote their professional leadership and skills in social work to the upbuilding of faith and grace in the hearts of the poor.

Commencement exercises were held at 4 o'clock in the School auditorium. The opening prayer was offered by the Rt. Rev. Msgr. Patrick McCormick, Ph.D., rector of the Catholic University of America. The Rev. Dr. Lucian L. Lauerman, director of the School, presented the graduates and reported on the highlights of the school year.

The award "Diploma in Social Work," was conferred on the following graduates by the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference and president of the Board of Trustees of the School:

Miriam Ahern, New York, N. Y.; Kathleen Margaret Bader, Wilmington, Del.; Harriet Carr, Washington, D. C.; Domenica Di Maggio, Kansas City, Mo.; Gladys Caceres Gomien, Santiago, Chile; Marion Conover Hope, Washington, D. C.; Catherine A. Joseph, Winchendon, Mass.; Maria del Pilar Ledesma-Diaz, San Juan, P. R.; Jean Lowry, Cincinnati, Ohio; Madeline Mary Mc-

Gough, Harrisburg, Pa.; Marjorie Stewart Monaghan, Baltimore, Md.; Elizabeth M. Muehlenkamp, Newport, Ky.; Loretta Mina Nasseem, Los Angeles, Calif.; Eva Margaret Nieters, Denver, Colo.; Anne Josephine O'Keefe, Brighton, Mass.; Mary Elizabeth Orleman, Miami, Fla.; Alicia Yanez Ortega, Serena, Chile; Loretta Pauline Ryder, Fall River, Mass.; Mary Evelyn Sarris, Millis, Mass.; Dorothy R. Sheehan, Lakewood, Ohio; Lucy Dent Smith, South Miami, Fla.; Elizabeth Anne Sousa, Oakland, Calif.; Claire Still, Lincoln, Nebr.; Hallie Aurelia Tucker, Washington, D. C.; Veronica Maria Vander Heyden, Sheboygan, Wis.; Evelyn Walker, Washington, D. C.

The Commencement Day address was delivered by the Rt. Rev. Msgr. John A. Ryan, director, Social Action Department, National Catholic Welfare Conference, and oldest faculty member of the School, who encouraged an interest in an international organization as a preventive of an international social ill, war.

". . . You must constantly bear in mind that, during the years immediately ahead, the most pressing need of all the peoples will be international agencies, not only to preserve and enforce world peace but to ensure world cooperation in the fields of labor, commerce, industry, education and all kinds of social services. Henceforth, in America as in all other countries, nationalism and isolationism must be accounted high crimes against charity, against humanity, against God."

The highlights of the School year, as reported by Dr. Lauerman, included a total enrollment of 109. Sixty-eight students were registered for full-time work. Fifty-three were resident at the School. The School enrollment represented the following dioceses and archdioceses: Baltimore, Washington, Boston, Buffalo, Cincinnati, Cleveland, Covington, Denver, Detroit, Fall River, Grand Rapids, Green Bay, Harrisburg, Hartford, Kansas City, Los Angeles, Milwaukee, Natchez, Newark, New York, Philadelphia, Pittsburgh, Providence, St. Augustine, San Francisco, Springfield, Toledo, and outside continental United States—San Juan, Puerto Rico; Manila, Philippine Islands; Quito, Ecuador; Asuncion, Paraguay; San Jose, Costa Rica; Santiago, Chile; and Vancouver, British Columbia.

A total faculty of 27 served during the year.

Training in field work was offered by agencies in Alexandria and Arlington, Virginia; Bethesda, Rockville, and Baltimore, Maryland; and Washington, D. C.

Dr. Lauerman reported that fellowships and scholarships during the past year were provided to students, as follows: Daughters of Isabella, National, 5; Mary Gess Schrembs, Cleveland, 1; Hines Scholarship, Chicago, 1; Anna Clarke Hanna, San Francisco, 1; Christine P. Donohue, San Francisco, 1; Molamphy Scholarship, Pittsburgh, 1; Florence Baine Seymour, Detroit, 1; Washington Auxiliary, N. C. S. S. S., 2; Bishop Hurley, St. Augustine, 4; Mrs. R. K. LeBlond, Cincinnati, 1; Rt. Rev. Msgr. R. Marcellus Wagner, Cincinnati, 2; Maryland Department of Public Welfare, 2; American Red Cross, 5; Catholic Daughters of America, Court No. 212, Washington, D. C., 1; a'Kempis Club of New Jersey, 3; Edwards Fund, Boston, 1; Baltimore Catholic Charities, 1; Bishops' Committee for Polish Relief, 13; Catholic Charities, Cleveland, 2; National Catholic Community Service, 1; Family Service Association, Washington, D. C., 1; Catholic Charities, Washington, D. C., 1; Institute of International Education, 5; Student Aid, 6.

In closing the exercises, Dr. Lauerman said, "During this past school year the National Catholic School of Social Service suffered its greatest loss through the death of Miss Agnes Regan. The entire year has been dedicated to her memory. At the close of this saddened school year I ask all to rise and join in prayer that Miss Regan may enjoy eternal rest in the perpetual light of her Divine Master."

The Rev. Dr. Thomas Mitchell, dean of the School of Social Work of the Catholic University of America, offered the final prayer of thanksgiving.

On Wednesday, May 17, twenty-four of the graduates received their Master's degree at Commencement exercises at Catholic University.

Preceding the Commencement exercises at the School, the Board of Trustees held their annual meeting. Of particular interest for the Board were the reports by Mrs. Robert A. Angelo, president of the National Council of Catholic Women, on the War Stamp Campaign, and by Dr. Lauerman, director of the School.

Members of the Board who attended the meeting and also the Commencement exercises included the Rt. Rev. Msgr. Michael J. Ready, president of the Board of Trustees, Washington, D. C.; Mr. Bruce Mohler, treasurer of the Board of Trustees, Washington, D. C.; the Rt. Rev. Msgr. Patrick McCormick, rector of the Catholic University of America, Washington, D. C.; Mrs. Robert A. Angelo, president of the National Council of Catholic Women, York, Pa.; Mrs. John Victory, president of the Washington Auxiliary of the National Catholic School of Social Service, and secretary of the War Stamp Campaign, Washington, D. C.; Mrs. Juliette Drennan, president of the N. C. S. S. S. Alumnae Association, Newark, N. J.; Mrs. Frederick Altemus, Washington, D. C.; Mr. Eugene Butler, Washington, D. C.; Miss Mary G. Hawks, Buffalo, N. Y.; Mr. Louis Kenedy, New York, N. Y.; Dr. Mary Mullen,

Omaha, Nebr.; the Rev. Dr. Albert Murphy, Cleveland, Ohio.

With Our Nationals

The Sodality of Our Lady arranged a special nation-wide broadcast on Mothers' Day, May 14.

Mrs. Peter Dauzvardia, wife of the Lithuanian consul in Chicago, has received recognition for her excellent volunteer work from both the Chicago Community and War Fund and the Chicago Chapter, American Red Cross.

Another member of the American Lithuanian Roman Catholic Federation who has been honored is Mrs. Pearl Kurauskas, who has a record of 2,100 hours of volunteer service in a Lithuanian unit of the American Red Cross. Mrs. Kurauskas, who has pledged blood donations regularly until the end of the war, has just made her seventh blood donation. Her son, Boleslaus, is a sergeant in the United States Army.

The Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington, addressed the annual meeting of the Christ Child Society, held May 11, in Washington, D. C.

The building of four Liberty ships has been made possible through the purchase of War Bonds by members of the First Catholic Slovak Union and the First Catholic Slovak Ladies Union. One of the ships is being named for the Rev. Stephen Furdek, founder of the two Slovak Unions. Mrs. Helen C. Kocan is president of the First Catholic Slovak Ladies Union.

The annual meeting of the National Catholic Women's Union will be held August 19-22 in St. Paul.

At a meeting of the Women's Catholic Order of Foresters, held in Chicago, the Most Rev. Samuel A. Stritch, Archbishop of Chicago, and High Court Chaplain of the WCOF, spoke on the necessity for reestablishing the stability of the family and the home.

As Catholic Action goes to press, the annual meeting of the National Council of Catholic Nurses is being held in Pittsburgh.

Catholic nurses in a number of dioceses have become interested in a closer tie-up with the National Council of Catholic Nurses. On May 6, Sisters and Catholic nurses in the Fort Wayne Diocese met to form a Diocesan Council of Catholic Nurses. Miss Catherine Baldwin, R.N., St. Catherine's Hospital, East Chicago, was elected president.

Miss Mabel Wingate, president, and Miss Marie R. Madden, chairman of inter-American Catholic relations, International Federation of Catholic Alumnae, have given a definite impetus to inter-American work during the past year.

This spring, the District of Columbia Chapter of the International Federation conducted an essay contest open to members of the graduating classes of Catholic high schools of Washington on "The Value of Inter-American Friendships." Awards were presented at a tea honoring these same graduates and the graduates of Catholic colleges of the District. On the program were several Latin American numbers.

From the Mail Bag

From the many requests coming to National Headquarters for material on National Family week, which was celebrated May 7-14, it was evident that a great number of local groups were very much interested in promoting Catholic programs at this time. Much of the impetus for the country-wide observance of the "Week" this year was given by the Family Life Conference, which was held in Washington early in 1944, under the sponsorship of the Family Life Bureau in cooperation with the several departments of the National Catholic Welfare Conference.

A large number of orders for "The Family Today: A Catholic Appraisal," which contains the speeches read at the Family Life Conference, were received. A typical day's mail brought in orders from Washington, Missouri, Wisconsin, Montana, Pennsylvania. This book was used as source material for many of the talks that were given, as was "Safeguarding the Home Front" and publications of the National Council of Catholic Women. A number of diocesan councils ordered copies of the script of the NCCW radio forum, "The Family Is Worth Fighting For," and several requested the recording of the broadcast as they wished to have it played during their May meeting.

In many instances the whole program of diocesan and district conventions held during the latter part of April, and in May, was built around the theme, "The Family," and almost all of the conventions had at least one session devoted to "The Family."

The family was the theme of the St. Louis and Lincoln conventions.

The Rev. James R. Kelly, C.SS.R., St. Joseph's College, Kirkwood, addressed the St. Louis meeting on "Catholic Woman and Family Life." Dr. A. K. Clemens, Fontbonne College, described motherhood as "The World's Most Important Profession."

A spiritual crusade for the restoration of family life was the theme of the Lincoln convention. Participants in a panel included the Rev. Geo. J. Schuster, diocesan superintendent of schools and director of the CYO; Mrs. Leander H. Kalin, of Blessed Sacrament parish; Miss Betty Gage, president of the Newman Club, University of Nebraska; Daniel Lilly, Cathedral High School.

The conventions of the Councils of Catholic Men and of Catholic Women in the Walla Walla and the Spokane districts of the Spokane Diocesan Councils had as their theme, "Catholic Family Life."

Other diocesan councils, not holding conventions, planned special observances. In each and every parish in the Diocese of St. Augustine a program was presented which was patterned after the Family Life Conference. Mrs. Robert A. Angelo read her paper "A Blueprint for an Ideal Family" which she had read at the Conference, at a meeting held in St. Augustine.

The New Orleans Archdiocesan Council of Catholic Women included the following pertinent topics at the four Catholic Parent Forum meetings held in May: "The Family and its Relation to the Community;" "School and Family Combating Delinquency;" "Tomorrow's Home and Our Children;" "Marital Love and Understanding;" "The Child and Sex: Some Physical, Psychological and Religious Aspects of Sex Problems in Childhood;" and "The Family, God's Plan Fulfilled." The Parent-Teacher Association chairman of this Council sent a letter urging all of her deanery and parish chairmen to begin a concerted and persistent program of Parent Education. National Family Week, she suggested, would be an auspicious time to start such a program. Tangible activities to help center attention on the family were planned, e.g., discussion groups; speakers at meetings on marriage and family problems; community programs, etc. In each deanery meeting of the New Orleans Archdiocesan Council held in April, talks devoted to "Christian Family Life" were given. The Metropolitan Area sponsored a symposium on "The Christian Home."

Lenna Wilson McGrath (Mrs. Harold J.), national chairman of the N. C. C. W. Youth Committee, was appointed as special chairman of National Family Week to develop a program throughout the Archdiocese of Milwaukee. Mrs. Charles Rothweiler, Shrines chairman, assisted in the planning.

In a number of dioceses, special meetings were scheduled in the deaneries.

The Scranton Diocesan Council had its deanery meetings all take place during May. One of the deanery meetings was held in connection with the Deanery Day of Recollection at the Diocesan Retreat House. All the meetings emphasized the "Christian Family and the Sanctity of the Home." In each case two addresses were given, the one by a member of the Diocesan clergy and the other by a prominent lay woman who is a member of the Diocesan Council Speakers' Bureau.

The Chicago Archdiocesan Council, which had stressed "The Family" at the January district meetings, followed through in more detail at the April meetings.

The Belleville Deanery Council had a talk on "Family Life" at its annual meeting, May 9. The East St. Louis Deanery Council had a Parent-Educator program at its April meeting.

The Omaha Diocesan Council, which sponsored an essay contest on "A Catholic Blueprint for an Ideal Family," as a constructive way for children to observe National Family Week, in reporting the winners, said that approximately three hundred or more boys and girls had given thought and study to this subject, so vital to individual and national welfare.

In a number of states there were committees composed of Catholic, Protestant and Jewish representatives who called on the governor to secure a statement relating to National Family Week. In several places, members of the diocesan council of Catholic women, or board members, served on this committee. Among such states were: Montana, Mississippi, Connecticut, Nevada.

More and more groups are emphasizing the study and application to daily living of the principles of Christian Family Life. This evidence of increased interest on the part of Catholics to help build a society in which the basic unit—the family—lives according to Christian principles, will surely have its effect in better community, national and international life.

Other reports come in, as we go to press. We should be very happy to receive reports from all groups that held special observances during National Family Week.

Reports on conventions of eight diocesan and one state council of Catholic women, held during the first half of May, will appear in a forthcoming issue of CATHOLIC ACTION. These include Nashville, LaCrosse, Lincoln, St. Louis, Wisconsin, Savannah-Atlanta, Cleveland, Youngstown, Fort Wayne.

CONGRATULATIONS

An honorary degree, Doctor of Laws, was conferred on Mrs. Arthur F. Mullen, Omaha, past president of the National Council of Catholic Women, and at present a member of the Board of Trustees of the National Catholic School of Social Service, by Creighton University. In the 66 years of its existence, this is the first time that Creighton has conferred an honorary degree upon a woman.

Mrs. Augustine B. Kelley, wife of Congressman Kelley of Pennsylvania, has been chosen "Catholic Mother of 1944." Mrs. Kelley appeared recently on a radio broadcast sponsored by the National Council of Catholic Women in conjunction with the Family Life Conference.

N. C. C. M. EXECUTIVE SECRETARY'S TALK ON CATHOLIC COMMITTEE OF THE SOUTH

ON APRIL 28 Mr. Edward J. Heffron addressed a nation-wide audience over the stations of the Blue Network. He reviewed the work accomplished by the Catholic Committee of the South at its recent convention in Memphis. Mr. Heffron said in part:

Before summarizing the events of the meeting, I want to say a few words about the organization itself—the Catholic Committee of the South.

Here is a group of devoted souls, bishops, priests, and laymen, who are spending themselves unstintingly in the accomplishment of objectives that all of us, irrespective of creed, must applaud. They are men of the highest patriotism, who want to do all in their power for their country, not only now in its hour of need, but looking forward to that other hour of need that fast approaches, the time of reconstruction. They are planning for the future. But they realize that their best contribution can be made not so much by spreading themselves thin on grandiose international projects—though they are interested in them as well—but by doing the job nearest at hand which most needs to be done.

So they are working for the Southland, working to prepare the terrain and to prepare themselves for the peaceful revolution that they see approaching in Dixie. Reconstruction is a word of unhappy flavor in the South—for it was the cruel and senseless things that were once done in its name that delayed genuine reconstruction for these many decades. Outsiders sought to impose a phoney reconstruction. The native, indigenous reconstruction was, as a consequence, temporarily smothered.

But all the leaders of thought in that section of the country agree that a true Southern reconstruction is now close at hand.

The members of the Catholic Committee of the South accept that thesis. As true lovers of the South—and no one loves his corner of the country more than the Southerner—they welcome that thesis. And they are studying the problem, formulating their program, and rolling up their sleeves, prepared to take their places in the great work that lies ahead.

They realize, they are grateful for the fact, that traditional religion is still basic to Southern culture. And they know that there can be no truly Southern reconstruction without the full participation of the forces of religion. They are deeply religious men; and they are going to throw the power of their faith, as well as their good works, into the impending job.

They have a broad vision, a truly Catholic perspective. They will not neglect prayer and mortification in their labors for the South. But neither will they try to remake the face of the South with nothing more than hymns and revivals and religious processions. They are studying the economic problems of the South, the educational problems of the South, and the social problem of the South, which necessarily includes that most difficult of all problems, the racial question. And they are studying these problems in the widest, most liberal fashion possible. For example, they sponsored an Industrial Conference last December in Richmond, which I was privileged to attend. Did they invite merely leading Southern

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Catholics to address them? By no means. They were seeking the best possible light on their problems, so they invited the best authorities they could get, Catholic and non-Catholic, white and colored, Northerners and Southerners. They had Dr. Frank P. Graham, president of the University of North Carolina and the public member of the War Labor Board—a non-Catholic. They had that venerable and fearless champion of social justice, Monsignor John A. Ryan—a Catholic. They had P. B. Young, editor of the Norfolk *Journal and Guide*—a Negro. They had William Green, president of the AFL—a non-Catholic. They had James Carey, secretary of the CIO—a Catholic; Dr. Gordon Hancock, of Virginia Union University—a Negro; Dr. John R. Steelman, director of the Conciliation Service of the Department of Labor — a non-Catholic; Dr. David A. McCabe, of Princeton University—a Catholic; Virginius Dabney, editor of the Richmond *Times-Dispatch*—a non-Catholic.

This is the kind of work the Catholic Committee of the South is doing—this is the wholehearted, Catholic way they are doing it. That is why their annual meeting in Memphis these past three days means so much to the Church, to the Southland, and to the United States of America!

The CCS is a group of Southern bishops, priests, and laymen from each of the twelve dioceses included in the southeastern region of the United States.

For five years the Committee has been meeting annually. The theme of this year's meeting was "The Post-War South Looks to the Church."

The Most Rev. Samuel A. Stritch, Archbishop of Chicago, a native of Nashville, Tenn., sounded the keynote in these words: "During the years of its existence the Catholic Committee of the South has proved its worth. It has stood for the right evolution of democratic principles in our changed and changing social conditions. Strenuously it has opposed totalitarianism and state socialism. But it looks forward to the future for the full realizations of its purposes, and it hopes to lend its cooperation to making the Southland the theatre for the noblest, finest experiment in democratic life in all our history. In the Southland, the reconstruction must center about the freedoms, and about the sanctity of the home. The task is not easy and will demand the exertion of the full ingenuity and ability of our leaders. "Let us," Archbishop Stritch concluded, "therefore conspire first to give to our own citizens the fullest enjoyment of natural rights in the prosecution of the common good, and then to stand on the side of right in all our regulations and actions in the family of nations."

Father Thomas J. Quigley of the Catholic University of America, said that in the birth of the new South, education will be a powerful factor. One accomplishment of the CCS has been the establishment of the Siena Summer School at Memphis for the purpose of emphasizing the Southland as a region and stressing religion as part of its regional culture. Speaking of the Siena Summer School, Father Quigley said, "We are planning to develop courses of study designed to establish a Christian basis for social reconstruction in the South during the post-war period."

Hon. Prentice Cooper, Governor of Tennessee, welcomed the Committee to Memphis and said, "The great Catholic Church down through the centuries has passed through all sorts of periods, both of storm and calm, emerging always stronger than ever and more capable of achieving its Christian ideals."

The annual award of the Catholic Committee of the South for 1944 was made to Dr. Howard W. Odum, head of the Department of Social Science, University of North Carolina, by the Chairman of the Committee, Father Thomas E. O'Connell of Richmond. The award is given each year to an individual regardless of race or creed, who has made a significant contribution to the welfare and progress of the South. Those who have received the award in the past include the late Dr. George Washington Carver, the great Negro scientist, and Mother Catherine Drexel, foundress of the Sisters of the Blessed Sacrament, devoted to work for the Negro and the Indian.

Responding to the presentation of the award, Dr. Odum outlined five problems of the South: To develop its natural wealth, its human wealth, its scientific and technological leadership, and train its youth to be able to compete with any in the land. To eliminate waste. To balance its economy of agriculture and industry. To use its cultural heritage in building the future, not living the past. To solve the question of by-racial culture with patience toward one another, and with patience toward their over-enthusiastic northern friends.

A pontifical High Mass, celebrated by the Most Rev. William L. Adrian, Bishop of Nashville and host to the meeting, opened the sessions of the Committee. The sermon at the Mass was preached by the Most Rev. Peter L. Ireton, Bishop of Richmond, who said: "The unanimous desire of our men in the armed forces, scattered now to the ends of the earth, is to get this war over with once and for all. Their one thought is to return to home and family, and to the ways of peace. And when these men return to their country, when your sons and fathers and brothers return to their Southern homes, they will return with a newly discovered purpose. They will seek to make this region of the Southland, as God and nature originally prepared it to be, one of the garden spots of the world.

These men, with a new outlook on the world and on life, will by the tens and tens of thousands, join forces with that enlightened social and educational, agricultural and industrial leadership which particularly during the past two decades has been striving to restore the South to its rightful heritage."

The Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta, episcopal chairman of the CCS, said: "The new South must be the product of the South itself. Its new place in the nation must be attained by the conservation and devolopment of its own resources, material, intellectual, and spiritual. The South can solve its own problems if we can discover and develop men of wisdom and of vision who will not be frightened by obstacles, and who will not be dismayed by the enormous amount of persevering hard work that the process of creating a better South will necessarily require."

There was one man at this meeting who didn't have much to say publicly. But behind the scenes he was busy as a beaver—as busy as he has been since the CCS was formed five years ago in Atlanta. He is the modest, unobtrusive man who does the leg-work—the layman whom I am sure all the Southern bishops and priests would agree deserves as much credit for the vision that created CCS, and the perseverance and perspiration that has sustained it, as any other individual. No summary of the work of the CCS, or of any of its meetings, would be complete without the mention of his name: Paul D. Williams, of Richmond, Va.

ARCHBISHOP LUCEY SPEAKS ON "THE CHURCH AND PEACE"

The Most Rev. Robert E. Lucey, Archbishop of San Antonio, delivered a talk over station WOAI in San Antonio and the Texas Quality Network, on April 22, as part of the observance of Texas Catholic Radio week, sponsored by the Catholic Action Council of Men in San Antonio and the State Council of the Knights of Columbus. His subject was "The Church and Peace."

Archbishop Lucey said:

"The Church builds the foundations of peace by interpreting man to humanity and by spreading abroad the knowledge and practice of justice and charity."

His Excellency also pointed out that the peace plan of the Church includes a society or council of nations, reduction of armaments, a world court, compulsory arbitration of disputes, sanctions against aggressor nations and world-wide political, social and economic cooperation for the peace and prosperity of the nations.

"Modern engines of destruction," said the Archbishop, "are now so terrible that our civilization cannot endure another world war. We cannot build a commonwealth of nations that will be perfect but we can build a better world than the one we have known. The alternative is a ghastly thing—commonwealth or chaos. We have reached the end of an era and men will no longer endure the dark iniquities of the past. Just as the capitalistic system, harsh and cruel as it has been, is now challenged to give all men full employment and the good life in frugal comfort, so also democracy, lame and faltering as it is, faces a challenge to let men live in peace or see them turn to something else—and something worse. We must organize for peace or perish."

Posing the question: What of the future? Archbishop Lucey replied: "So far as the Church is concerned her influence on public and private life will be far greater in the century that lies before us. The inner life of the Church is now more dynamic than it has been for centuries; her spirit is quickened. The influence of the Church, growing from within, is now reaching out to every department of human life. The laity are being organized in a crusade of prayer, study and action. The laity know now that they are soldiers of the conquering Christ; that apathy and lethargy must be banished; that part-time Christians are unworthy of their religious heritage. The laity are beginning to fight for the things of God and religion. The Church is on the march."

AN ANSWER TO MAX NOMAD

On March 2, the Executive Secretary of N. C. C. M. replied to a letter of Max Nomad, which appeared in *The New Leader* of March 11. Mr. Nomad declared in his letter that Christianity is "the new obscurantism." Mr. Heffron's reply is as follows:

In *The New Leader* for March 11, 1944, Max Nomad made a good point against those intellectuals who have blindly accepted Stalin's "new order," a dispensation that directly contravenes so many of their professed liberal principles. But I regret that, in making this point, he saw fit to hark back to the murder of Hypatia and to refer to Christianity as "the new obscurantism."

Hypatia was, it is true, a highly respected teacher, and apparently a woman of many virtues. And it is also lamentably true that she was cruelly tortured to death by a mob of Christians, led by the elector, Peter. But it is not so clear that Cyril, Bishop of Alexandria, was implicated. At least Socrates does not make any such suggestion, as it seems most likely he would have done had there been any sufficient ground.

I can nevertheless appreciate why he might be prepared to think the worst of Cyril, for it is unfortunately true that he drove all the Jews out of Alexandria.

But if Mr. Nomad seeks to justify this excur-

on into fifth century history on the basis that nost of it is factually demonstrable, some of it actually probable, he must admit that a Christian, seeking to make the same point against the ntellectual Stalinophiles, could—if free to range ver the whole of history—discover equally delorable episodes that would tell against the Jews. suspect that you would be disposed to charge uch a Christian writer, who gratuitously selected parallel embarrassing to Jews, with anti-Semitm; and I should be disposed to agree with you—specially if he went on to make some slurring emark about the Judaic faith, as to call it "the ld obscurantism" or any phrase of similar flavor. May I suggest that such little things as the asual note "From a Skeptic's Notebook" tend nly to embarrass and hinder the efforts of those Christians who are as anxious as you to destroy nti-Semitism—and anti-Negroism, anti-Catholism, and all the rest of the racial and religious igotries.

FROM THE FIELD

"Give Me Ten Men"—The Toledo Council of Catholic Men completed its membership campaign n April 30 by writing up a score of 5,328. This a grand record for its first Annual Campaign nd augurs well for coming years. His Excellency, Most Rev. Karl J. Alter, Bishop of Toledo, opened ne campaign with an address to the Pastors and neir laymen leaders from every parish in Toledo nd its environs, gathered in Rosary Cathedral.

"There are many possibilities for service on the ome front these days," said His Excellency, "but ew things have the fundamental merit of this sk of bringing an unprecedented unity into the nks of men who stand together behind the ban-er of Christ."

Francis I. Nally of the *Catholic Chronicle,* is the president of the Council and Daniel B. Conlin, 131 16th St., Toledo, is executive secretary.

School Buses—The Gary Deanery Council of Men has called upon Indiana State Representatives and Senators to back proposed legislation respecting bus routes to pick up children going to rural parochial schools. The Council has also formed committees in Gary to encourage attendance by Catholic Men at labor union meetings to help insure good leadership in the deliberations and activities of the Locals.

In their annual report the Gary Council indicates they have been particularly active in the radio apostolate, sponsoring the "Living God" series and the "Ave Maria" program during the current year. They, like many of our other affiliates, are helping build up the listening audience of the CATHOLIC HOUR and the HOUR OF FAITH by mailing circulars advertising these programs to non-Catholics. The circulars are available from headquarters to affiliates at no cost.

Mountain Study—The Great Falls, Mont., Diocesan Council of Catholic Men, in their report for the past year and prospectus for the coming six months, states that every parish, with special emphasis on rural districts, cooperates with the religious discussion clubs of the Confraternity of Christian Doctrine. Great Falls is one of the oldest Diocesan Councils in the country, having been established in 1934.

The Knights of Columbus of Great Falls is an active affiliate of the Diocesan Council and has established a burse for the education of a priest for the Diocese. Great Falls has done good work in the field of the radio apostolate and sponsored the "Living God" series during Holy Week on 3 of the 4 stations in the Diocese.

RADIO SCHEDULE

THE CATHOLIC HOUR: (NBC Network) every Sunday 6:00 p. m. E.W.T.

THE CATHOLIC LAYMAN AND MODERN PROBLEMS

A series of ten talks by distinguished Catholic laymen.

May 28 Wilbert J. O'Neill, President of N. C. C. M., *"The Layman's Task."*

June 4 and 11 Thomas F. Woodlock, two talks on *"The Threat of Secularism."*

June 18 and 25 George N. Shuster, two talks on *"The Dangers of Totalitarianism."*

The musical programs during this series of talks will feature the personal appearances of outstanding Catholic artists. Singers from the Choir of Corpus Christi Church, New York, under the direction of Francis Zavaglia, will also be featured.

THE HOUR OF FAITH: (Blue Network) every Sunday 11:30 a. m. E.W.T.

June 4 through June 25

REV. URBAN NAGLE, O.P.

Father Nagle, Editor of the *Holy Name Journal,* will deliver a series of informal talks on Catholic thought and life.

The program also presents music in the mood of Sunday morning performed by a vocal and instrumental ensemble under the direction of Paul Creston.

WHAT'S HAPPENING?

Confraternity Reports

How Literate in Religion Is the U. S. A.?

Do you know that according to the 1940 census only 48 per cent of the 131,669,275 men, women and children in our country are members of any religious group? Catholics number about 16.5 per cent of the total population, therefore, about 33 per cent of the church membership. The Department of Education, N. C. W. C., 1940, reported in Catholic elementary, high and normal schools, colleges, universities and seminaries a total enrollment of 2,584,460 students. Of this number, 2,035,182 are in elementary and 361,126 in secondary schools. The same year the U. S. Bureau of Census stated that the number of boys and girls between the ages of 5 and 14 totaled 22,430,557. The number of Catholics in this total or the number in secular elementary and high schools is not available. These facts prompt the questions: "How many of these and of uninstructed adult Catholics are literate in religion?" and "What is being done to reach the unreached?" Dioceses report activities, results, and that unknown numbers are yet to be reached.

Religious Instruction on Public School Released Time

Archdiocese of New Orleans—Systematic weekly religious instruction is given to 27,237 public elementary and to 4,698 high school students in the 137 parishes that reported. Morgan City listed 51 prepared teachers.

Twin Cities—From 124 elementary schools 3,251 pupils are released for religious instruction given by priests, seminarians, brothers, sisters, and lay teachers especially trained. Two elementary classes have an enrollment of only two pupils while the highest class enrollment is 162 high school students.

New York State—The Board of Education states that in New York City 103,000 elementary school students were enrolled in released time classes during the past year. The city has established a co-ordinating Committee for Released Time. Laymen represent the three faiths. Confraternity directors of New York and Brooklyn and clerical directors of the Protestant and Jewish religious educational offices hold membership *ex officio*. Released Time is a substantial success in the Dioceses of New York, Brooklyn, Albany Rochester, Syracuse and now Ogdensburg because: 1, Planning has been thorough; 2, leadership competent; 3, teachers capable; 4, sufficient financial support from the churches to obtain adequate accommodations, materials and teachers.

Chicago—"During the current year, 139 public schools in the city released Catholic children to attend classes in religious instruction during school time. This success surpassed fondest expectations. Next year it is hoped to extend the program throughout the city and some of the suburbs."

Also "a course in the teaching of religion, especially designed to meet the needs of secular workers for the C. C. D. is being offered at Rosary College . . . and carries regular college credit . . . These young women will become active parishioners trained and experienced in Confraternity teaching and alive to their opportunities of service to the Church."

Can the Problem Be Solved in Any Other Way?

YES, said BAKER CITY and in 1935 started to prove it by establishing parish units. The current report shows phenomenal results of the plan in this rural diocese of 68,000 square miles in which there is one parochial school and four Catholic academies. Ninety-four and nine-tenths per cent of all Catholic children attending public schools are now receiving religious instruction regularly from 193 teachers assisted by 57 Fishers, 156 Helpers and 903 Parent-Educators; 599 adults attended discussion clubs on religious subjects.

Altoona, another rural diocese, had 172 adult discussion clubs attended by 3,200 persons over high school age; 927 parents also took part in 64 Parent-Educator Clubs. Engaged in some form of Confraternity activity were 10,000 Catholics.

Encouraging as the above cross-section is, religious illiteracy looms large. What will happen depends on how we meet this challenge.

My Country—(*Continued from page 7*)

al to advance the cause of their Church, the true nurch of Christ. Purely aside from all other nsiderations, the virtue of patriotism demands at they strive always, with charity and good ill towards all, to spread the leaven of Christ, rough the medium of His Church, into every ook and cranny of life. Surely, if American atholics will be alert, in season and out of season, fulfill all of their sacred obligations as citizens this great republic, they may expect to see this tter obligation—to Catholicize the fatherland—ade easier and more glorious in its results.

Father Wright, of course, is fully conscious that atholics in all countries have an obligation in triotism to collaborate with non-Catholics ross sectarian lines in temporal affairs relating the common good. He emphasizes the fact at the Popes, "although addressing themselves imarily to Catholics and providing a Catholic ogram for the social order, are not guilty of e defect of realism which forgets that Catholics modern nations are obliged, in the pursuit of e national ends which they share with non-atholics to collaborate across sectarian lines."

It is understood that Catholics may never at y time collaborate in any movement which ould "water down" the deposit of Faith to a t of "least common denominator." They are und to be faithful in all details to the principles Christian truth as these are taught by the *agisterium* of the Church. As Father Wright phrases it, "religion prohibits any purely patriotic collaboration on a basis of indifferentism."

Nevertheless, it is equally clear, from the repeated and explicit teaching of the Popes, that there must be collaboration, for the common welfare, in things temporal. The religious unity demanded of Catholics within the social order "is not a party union, but rather the union in faith, morals, and charity which Pope Pius XI enjoined on Mexican Catholics. It is not a union precluding collaboration in patriotic activity with others within the nation." On the contrary, as Father Wright suggests, it is a union of a sort which makes all the more possible the collaboration of Catholics with non-Catholics which is absolutely essential for the common welfare. It is a "union designed precisely to equip Catholics with the means to national sanctification, so that they may the more effectively collaborate in national ends and be the more bound in patriotism to collaborate with non-Catholics for the good of the nation."

So clearly and unmistakably is this the official teaching of the Catholic Church that Father Wright is warranted in concluding that Catholics who refuse to collaborate with their non-Catholic fellow-citizens for the temporal common good of society "would profess a 'Catholicism' alien to that of Pope Pius XI himself [and of Pope Leo XIII as well], who directs an appeal to all men, the faithful and all others, to unite for social collaboration in the face of the subversive forces which threaten all society."

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

June, 1944

5–9—Rural Life School of the South, Alexandria, La.
19–23—Rural Life School for Priests, St. Benedict's College, Atchison, Kans.
24–28 and 29—Elementary School Institute, Catholic University, Washington, D. C.
26–29—Rural Life School for Priests, Stillwater, Okla.
27–29—Rural Life School for Priests and Sisters, St. Bede College, Peru, Ill.

July, 1944

18–19—Sisters' Institute, Aquinas College, Grand Rapids, Mich.
24–28—Semana Rural (in Spanish), Montezuma Seminary, Montezuma, N. Mex.
24–29—Summer School of Catholic Action, San Antonio, Tex.
25–27—Rural Life Leadership School, St. John's University, Collegeville, Minn.

August, 1944

7–11—Rural Life School, Maryknoll, N. Y.
8–11—Rural Life School, St. Mary's Seminary, Ferndale (P. O. Norwalk), Conn.
21–26—Summer School of Catholic Action, New York, N. Y.
22–23—Catholic Biblical Association of America—national meeting—Notre Dame, Ind.
24–25—Confraternity of Christian Doctrine—eighth annual meeting of the Archdiocesan and Diocesan Directors—Notre Dame, Ind.
28–Sept. 2—Summer School of Catholic Action, Chicago, Ill.

September, 1944

2–14—National Catholic Evidence Conference—annual conference, Cathedral Hall, Chicago, Ill.

CONFERENCES ON CATHOLIC ACTION

Re-issued June 1, 1944

By Cardinal Pizzardo

An authoritative and very useful booklet, *Conferences on Catholic Action,* discusses the meaning and nature of the apostolate, the organization and training of leaders, the office of the priest moderator, distinctions between Catholic Action and "auxiliary" associations as well as Catholic Action's relation to politics. This material represents two conferences given by His Eminence, Giuseppe Cardinal Pizzardo, president of the Catholic Action office in Rome. Originally issued at 25c and recently out of print, it is now re-issued by the N. C. W. C. 10*c, carriage extra.*

PIUS XII AND PEACE 1939-1944

Published June, 1944

As millions of American boys prepare to risk their lives in the invasion of Europe, it is more than ever essential to be sure we know what we are fighting for. The best peace aims they and we can strive to effect may be found in the program set forth by our Holy Father, Pope Pius XII. In the 60-page booklet, *Pius XII and Peace, 1939-1944,* are to be found excerpts from addresses of His Holiness dealing specifically with this subject. 10*c, carriage extra.*

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Bound Volume Ready June 15, 1944

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THE HOLY FATHER SPEAKS TO NEWLYWEDS

Published March, 1944

June is traditionally a time of orange blossoms and wedding bells, of vows exchanged, of blessings and joyous good wishes. For the newly-weds of the U. S. in this June of 1944, the wise and kindly counsel of the Holy Father as given in Wednesday audiences for newly-married couples, is not to be had directly. But it is to be found in the newly published booklet, *The Holy Father Speaks to Newlyweds,* which contains a series of such talks by His Holiness, Pope Pius XII. An excellent remembrance of their wedding day as a gift of pastor or parish society. 25*c, carriage extra.*

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